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OUR DUTIES AND PROSPECTS.

WITH the month of September, the work of our denominational year begins. The arbitrarily established period for the financial year of the Association, and even the universally accepted calendar division of time, do not prevail against the division which the seasons compel. When ministers and congregations come back from their summer vacations, and enter afresh on their mutual relations in the service of the Christian Church, then is the real beginning of the year. For our Association it is the beginning of a new campaign; and a few words in connection with it may not be out of place.

It is not the time to boast when the harness is being put on; and it is not in the way of boasting, but by way of summons, that we say there never has been a year that began with better promise, and from which we had reason to expect greater results. The tone of feeling manifested toward the work of the denomination by ministers and laymen is unmistakably encouraging; the system of organization among us has never been so complete; and the opportunities are overwhelming.

The Committee of the Association feel themselves justified in contemplating plans for enlarged activity, both in our field of missionary effort and in the department of

publication; and schemes are being considered by them in both these directions. At present they are withheld by the fact, that *the receipts of last year have been already appropriated, and the newly adopted plan of having a simultaneous collection from the churches in November, will make it necessary to suspend most of our action that involves new expenditure till the result of this collection is known.* The Local Conferences, at their autumnal meetings, propose to have special reference to this collection; and we call upon our friends everywhere to see to it that it shall correspond to the greatness of the demands.

We will not undertake here to discuss or even to enumerate the various plans which have been broached for this year's work. We only voice, as we believe, the sentiment of the denomination in bidding its opportunities and responsibilities welcome, in pledging ourselves to energy and faithfulness, and in asking God's blessing on our endeavors.

DUTIES AT THE OFFICE OF THE ASSOCIATION.

The enlarged work of the Association has made it necessary that the Secretary should be relieved of some portion of the duties which have hitherto been performed by him, so that he can give more time to others which demand increasing attention, and which no one can so appropriately fulfil as the general officer of the Association.

Accordingly, Rev. L. J. Livermore, Secretary of the Sunday-school Society, and Secretary of the Ministerial Union for Work and Help, has been invited to assume also a part of the work of this office. Much of the correspondence and other business of the Association will be attended to therefore by Mr. Livermore, who, in such duties, will act by the authority of the Executive Committee.

CAMBRIDGE DIVINITY SCHOOL.

THE importance of the subject makes no apology needed for the space we are about to allow to the following papers connected with the Theological School at Cambridge. The changes which have been made, and the reasons for which are given in the first Report, ought to be widely known; and the suggestion in the second Report involves so marked a modification of the existing methods of ministerial training, that it is desirable that it should be fairly considered by the public, as well as by those who have the direction of the Institution, and by the Committee to whom the subject was referred at the meeting of the Alumni.

REPORT OF COMMITTEE

On a Plan of uniting the Boston School for the Ministry and the Cambridge Divinity School, presented before the Alumni of the Cambridge School, June 16, 1869.

The Committee appointed at the last annual meeting of the Alumni, to confer with the Faculty of the Divinity Schools at Cambridge and Boston, in regard to such arrangements as may be made for a union of the two schools, would respectfully report, —

That they gave early attention to the subject, and afterwards bestowed upon it much time and thought; holding several meetings, each of which occupied a large part of a morning. At one or another of these meetings they invited, and were favored with the presence of, Professor Stearns and Mr. Hepworth, representing respectively the Cambridge and the Boston schools, and also of Rev. Dr. Clarke and Rev. Dr. Putnam. The propriety of an attempt to unite the two schools was considered in its various relations, and the terms on which such a union might be effected were discussed. After much free and earnest conversation, the Committee, with a concurrence of the other gentlemen in the essential features of the plan, adopted

certain resolutions, which they beg leave to present as a part of this report, viz. : —

I. *Resolved*, That a union of the Boston School for the Ministry with the Divinity School of Harvard University, if it could be effected with a proper regard for the special purpose which each school has in view, would be productive of mutual benefit.

II. *Resolved*, That the arrangements for such a union could, probably, go into effect with most advantage a year from the present time.

III. *Resolved*, That the following scheme be proposed to the Faculty of the Divinity School, with the request that, if it meet with their approval, they will submit it to the Corporation for their consideration, viz. : —

1. There shall be a Theological course extending through three years, at the end of which those students who shall have spent three years in the school, or shall have been admitted in advance, and shall pass a satisfactory examination, shall receive a degree of Bachelor in Divinity. Any student having satisfactorily completed this course, who shall waive an examination, may receive a certificate of honorable graduation.

2. Students may be admitted to the school for a period of not less than one year, who shall pursue such studies and attend such exercises as the Faculty may prescribe; and shall at the end of the period receive a certificate stating the length of time which they have spent in the school; or, on satisfactory examination, shall be entitled to a certificate of graduation.

3. Students may, at the discretion of the Faculty, be admitted to the special or limited course without a knowledge of the learned languages.

4. Persons who may not be prepared for entrance on either of the courses in Theology, shall be furnished with preparatory instruction in connection with the school.

5. A course of study shall be prescribed, and instruction provided, for those who may wish to remain in connection with the school a fourth year as resident graduates.

6. Provision shall be made for an instructor, in addition to the incumbents of the present professorships, who shall reside in, or near, Divinity Hall.

7. Persons not connected with the school may be invited by the Faculty to give instruction gratuitously, or for a proper compensation.

8. The local "Conferences of Unitarian and other Christian Churches" shall be invited to furnish aid in carrying out the plan here proposed for an increase in the number of both instructors and pupils in the school.

9. The students shall be encouraged and assisted in spending that part of the year not included in the "Terms" of the school with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

IV. *Resolved,* That the chairman of this Committee bring the subject of a union of the two schools, as presented in these resolutions, before the National Conference, to be held in New York, Oct. 6.

In compliance with the instruction in the last of these resolutions, the subject of a union of the schools, with the plan on which the Committee had agreed, was presented to the "Conference of Unitarian and other Christian Churches," held in New York in October last, and, after a brief discussion, was dismissed, with a refusal on the part of the Conference to add their approbation. As this Committee were in no way responsible to the Conference, nor subject to its control, and had brought their proceedings under the notice of the Conference rather for the sake of giving information than of seeking counsel, or as an act of courtesy rather than of obligation, the dissent of the Conference did not embarrass them in the further discharge of their duty. The "scheme" embodied in the third resolution was communicated to Professor Stearns, with the expression of a hope that the Faculty of the Divinity School would "see good reason for asking the assent of the Corporation to this or some equivalent modification of its rules." The Faculty adopted the most important of the proposed changes in certain articles, which they requested the Corporation to sanction, in amendment of the statutes then in force. The Corporation signified their approval, and reported the articles, as "additional statutes of the Divinity School" to the Board of Overseers, by whom they were ratified, and made a permanent part of the Regulations of the Cambridge School. They, also, will properly form a part of this report, and are as follows: —

ARTICLE I. — *Regular Students.*

1. Students shall be admitted to the regular courses in the school on such terms as the Faculty may prescribe.

2. The full course shall occupy three years, on completing which, to the satisfaction of the Faculty, students shall be entitled to a certificate of graduation.

3. Students may be admitted to the school for a period of not less than one year, who shall pursue such studies as the Faculty may designate, and receive a certificate stating the length of time they have studied in the school, or, after examination, a certificate of graduation.

ARTICLE II. — *University Students of Theology.*

Any person may join the school as a University Student of Theology, selecting such studies as he may desire, and remaining not less than one term, under conditions to be established by the Faculty; and, after passing the regular examination, he may be entitled to a degree of Bachelor of Divinity.

ARTICLE III. — *Additional Instructions.*

In addition to the regular instruction, the Faculty of Theology may present to the Corporation the names of persons to be appointed from year to year, to deliver lectures or give instruction on specified subjects, without compensation or for such compensation as may be guaranteed or given for a particular lecturer by friends of the school.

ARTICLE IV. — *A Fourth Year.*

Students may remain after completing the course, and continue their studies during another year, under the direction of the Faculty.

ARTICLE V. — *Degrees.*

The degree of Bachelor of Divinity shall be conferred from year to year on such alumni of the school, and university students of theology, as shall offer themselves for, and shall satisfactorily pass, an examination, conducted by the Faculty, in the studies pursued in the school.

A careful comparison will discover more of verbal than of real difference between the plan of the Committee and the

form which has been given to the statutes of the school. The essential changes in the latter consist in the admission of students for a limited course of study; in their admission on such terms as the Faculty may prescribe, instead of the previous requisition (not always indeed enforced, but now abrogated), of an acquaintance with Latin and Greek; in the permission granted to members of the school to remain under the instruction of the Faculty a fourth year; in the provision made for the delivery of lectures or the supply of instruction by persons nominated by the Faculty, and appointed by the Corporation; in the opportunity accorded to the students of obtaining a degree of Bachelor of Divinity on satisfactory examination; and in the necessity imposed on them of undergoing examination as a test of qualification for a degree, or, in the case of those who pursue a limited course of study, for a certificate of graduation. These changes appear to your Committee to meet the demand which had been made, on the one hand, for a more cordial treatment of those who might not have enjoyed the opportunity of much previous study; and, on the other hand, for a higher standard of scholarship in the school. They probably go as far as could reasonably be expected. The Committee had proposed a Preparatory Department in the school, and they hope it may at some future time be embraced within the arrangements at Cambridge. They also suggested the appointment of an instructor, in addition to the present teachers, who should reside in or near Divinity Hall; and they still believe great benefit would result from including among the members of the Faculty one whose special duty it should be to hold personal intercourse with the students, and who might also have charge of the Preparatory Department. There is ground for a belief that the University may soon come into possession of funds sufficient for the endowment of another professorship. The suggestion of the Committee that the students in the school should be encouraged to spend a part of the year with ministers holding parochial charges could not, perhaps, have a place in the statutes of a Theological school. "It is understood," as we learn from the report of a committee of the Board of Overseers, that it was "the intention of the Corporation," in

adopting the fifth of the articles recently added to the statutes, which relates to the degree of Bachelor of Divinity, "that any gentleman, who at any previous time has attended for one term on any study in the Divinity School, may apply for examination for such degree. Your Committee have, therefore, the pleasure of announcing to their fellow-Alumni, that, however remote the date of graduation, any one "who shall satisfactorily pass an examination conducted by the Faculty, in the studies pursued in the school," may obtain the degree of Bachelor of Divinity.

In consequence of the action taken by the Boards of Instruction and Government of the Cambridge Divinity School, the Trustees and Faculty of the Boston School for the Ministry decided to close the school, and advise the members of the two lower classes to pursue their future studies at Cambridge, as it is understood that most of them will do. That school has had a brief but memorable life. Springing into existence at the call of a single voice, it became almost at once an institution that commanded sympathy and respect. Without resources of its own, it drew from generous hearts and ready hands all that it needed for its support, and soon shamed incredulity into admiration. From the first, designed to satisfy a want which the restrictions of the Cambridge school unfitted it to meet, the Boston school was no longer needed when these restrictions were removed; and the reasons which led your Committee to the conclusion that a union, if practicable, was advisable, — which reasons they have thought it unnecessary now to present, — acquired new force when the way for a union was open. In the short period of two years, the Boston school was productive of two important results: it introduced several young men into the ministry, or into a preparation for it, who without this encouragement would never, probably, have left their secular employments; and it became the occasion of the important changes in the statutes of our Divinity School, which have just been described. We can now, with undivided hearts, devote ourselves anew to the interests of the institution to which most of us hold a filial relation. With its professorships filled by able and earnest men, its classes enlarged by the accessions

they will receive from the Boston school, and its present statutes construed in the liberal spirit which shall make Divinity Hall an attraction to young men, of various gifts, in different parts of the country, we may justly believe that it is now entering on a larger usefulness than has marked any former period of its history. The first of the articles just accepted by the Corporation and Overseers declares that "students shall be admitted to the regular courses in the school on such terms as the Faculty may prescribe." Those who particularly desired that a knowledge of the ancient languages should not be required for admission, might have preferred a more direct repeal of this condition; but its meaning cannot be mistaken, and the confidence which your Committee feel in the gentlemen whose duty it will be to interpret this rule, and who, they know, are disposed to put upon it the construction it was intended to bear, gives them the assurance that no impediment will be capriciously thrown in the way of any one who may wish to avail himself of the means of theological education provided by the University. It is only necessary that a wide circulation be given to the fact, that the Cambridge school invites to an enjoyment of its advantages those who formerly were, or were thought to be, excluded; and such circulation, we trust, will be promptly and efficiently given.

All which is respectfully submitted.

For the Committee, EZRA S. GANNETT.

PROPOSED CHANGES IN THE METHOD OF MINISTERIAL PREPARATION.

At the same meeting of the Alumni at Cambridge, the following paper was presented, and, after discussion, was referred to a Committee, consisting of Rev. Dr. Walker, Rev. Dr. Peabody, Rev. Dr. Stearns, Rev. Dr. Hedge, and Rev. Charles Lowe.

It is hoped that the friends of Theological Education may be led to consider the subject, that the Committee may have the benefit of any thought and discussion that may be elicited by the suggestion.

SUPPLEMENTARY REPORT BY REV. CHARLES LOWE.

As a member of the Committee, whose report has just been heard, I ask leave to offer a suggestion which has impressed itself on me in the course of our discussions on the interests of the school. I do not call it a minority report, because that word might imply dissent from the majority; whereas I have most heartily concurred in what has been agreed upon. The present occasion, however, marking as it does a new era in the history of the school, by the very important modifications introduced into its management, seems to make it appropriate to consider whether yet further changes might not be introduced to advantage.

I would respectfully submit for consideration the following resolutions: —

Resolved, 1. That the regular exercises of the school for the year shall be comprised in one term of seven months.

Resolved, 2. At the end of every term each student shall have assigned to him a course of study; and a satisfactory examination upon the course prescribed shall be a condition of readmission to the school at the beginning of the following term.

Resolved, 3. So far as practicable the interval between the terms shall be spent by students with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

It will be seen that what is proposed in these resolutions is simply adapting to theological and ministerial training, methods which are common in the preparation for other professions. In studying medicine and law, the course generally accepted as the best is to alternate the attendance at the professional schools with private study, and this, if practicable, joined with an opportunity to see the practical working of the profession. I would submit, briefly, some of the reasons why a similar method may be adopted to advantage in the preparation for the ministry.

I. It is to be urged, if we consider only the question of what is most favorable for theological study.

In some respects, to be sure, there is an advantage in having young men together. They sharpen each other's intellect,

stimulate each other, not only to diligence in study, but in many excellent ways besides; and when we consider all the furnishing of a theological school, with Professors whose lives are devoted to the task, and with all the helps which are there supplied, it is needless to attempt to illustrate the inestimable advantage of such an institution.

But there are also evils attending it, and inseparable from it. The right study of theology demands more than the quickening of intellect, and the apparatus of lectures and libraries. To a very important degree, "Pectus est quod facit theologum." There are many things in respect to which the minister is to be a guide, — things just as real and important as any in the realm of the intellect, — which are only "spiritually discerned;" and I maintain that the theological school is not the best place to develop spiritual perceptions, and so far is unfavorable to the investigation of religious truth. Some may think it narrow to say so, but it can hardly be otherwise. Here is a company of young men, living together and pursuing together, day after day and month after month, the study of the Bible, and the deepest questions of the spiritual life. This study is their daily business. They will, of course, handle these serious questions, in their familiar talks and discussions, in all sorts of moods and conditions of mind. Now one of two things will result. Either they will come to regard these questions as mere intellectual problems, and wholly divorce religious feeling and spiritual insight from the task, and then woe be to the blind followers who will be led by such "blind guides" as they will become; or if, on the other hand, they try to keep sight of these spiritual elements in their investigation, and make such feelings also the subject of familiar conversation, that would involve almost equal danger. It is the same danger which attaches to over-frequent conference meetings, which we Unitarians regard with such distrust, as we see them conducted among certain denominations. The familiar unfolding of our inward or sacred experiences tends to chill and petrify our spiritual nature, and to beget insincerity.

Now to continue such a system uninterruptedly during the entire three years of study, in the course of which all the vital questions are investigated (many of them for the first time in the

life) is, I do not hesitate to say, a terrible risk. I should as soon recommend, under the conviction of the importance of light to the growth of plants, that a way be contrived by which they should continually be exposed to the glare. Plants do not more need the alternations of day and night than does the young soul, in developing itself to be a religious teacher and guide, need to exchange sometimes, during the period of study, this stimulating life of the school for a wholly different atmosphere and surroundings. He ought to be, for some lengthened period, where, instead of hearing his classmates every day debating these great questions, and having these sounds always loudest among the influences that are educating him, he shall hear only the whisperings within himself, as his own spiritual instincts quietly assert themselves, and as God's spirit adjusts for him the eternal relations of truth. Let us remember that a true and all-sided religious culture and development is as essential a part of ministerial training as is textual criticism and dogmatic theology.

I do not speak this against this Cambridge school particularly. I believe its atmosphere compares very favorably with that of any similar institution; but, from the nature of the case, I maintain that it is wrong to make continuous study in a theological school our method of ministerial preparation, and that the best interests of piety and of religious faith and theological truth would be greatly served by some such change as is here proposed.

II. There are other considerations. The matter of expense is one of them. At present a surprisingly large number of students in the school avail themselves of beneficiary aid. Many doubtless could not, but for such aid, find their way into the profession; and doubtless many so receive it without a particle of harm, and so that we can only be grateful that such aid can be had; and yet there are serious evils connected with it, so serious that many of our most careful observers and best friends of theological education wish that there were no beneficiary funds at all.

Now the change proposed obviates to a considerable extent the necessity for pecuniary aid. In the first place, only six or seven months would be spent in the school, saving so much cost

thereby; and the remaining portion of the year not only need be no expense, but can be used, if necessary, for earning means towards defraying the expenses of the rest. I think if we could know all the consequences which result from the present frequent dependence on pecuniary aid, — the anxiety, the harassment, if not the loss of manly independence, — this consideration would be felt to be of very great importance.

Some will say that the time spent in earning the money will rob them of time for study. But I think we are very apt absurdly to be run away with by such close estimates of time; or rather by our way of thinking, that in making a minister, only one kind of preparation is needed. I think that it would have been a blessed thing if half our ministers, instead of rushing so young into the work of the profession, with minds stimulated and bodies neglected and experience narrow, had been compelled, in order to get their education, to hire themselves half of every year to a farmer or to learn and practise some useful trade. (I wish, by the way, that every minister knew some good trade.)

We count niggardly the time that would be lost if the young student should give up, for some such purpose as this proposed, a few months of the year. We have little to say about the time he loses every day by dyspepsia, and the habitual lack of mental clearness and spiritual vigor. At any rate, I have looked over somewhat carefully the list of our ministers, and have found many who were obliged to pursue the method I have proposed, and they seem to have been no whit behind, in every respect, — in scholarship, ability, every thing that goes to insure the highest success, — their companions, who were, as some would say, more fortunately circumstanced.

Take, therefore, the extreme case, and suppose that, if these resolutions should be adopted, every one in the school should be obliged to give the long interval between the terms to some manual occupation: I believe that he would gain more than he would lose. Bear in mind, the proposed plan prescribes that each student shall *have a course of text-book study assigned for this period,* and there is hardly any occupation that would not offer abundant opportunity for considerable study, and for quiet

reflection; and the store of health and experience, and habit of self-reliance, and feeling of independence that would be earned would much more than compensate for the time lost to the exercises of the school.

But it is fair to suppose that some will not require to spend their recess in this way; and in considering the plan, we may suggest other useful ways in which it might be employed.

1. Some, *e.g.*, might remain in Cambridge, using the libraries and attending various lectures in the University. At present, the opportunity for hearing scientific and other lectures is theoretically held out as one of the advantages of having our school located at Cambridge. But practically I imagine few are able to avail themselves of it very much. Under this new plan, the student might select some particular scientific course, keeping up with it as well as possible during the school term, and at its close give himself more thoroughly to it. In such a case, how much more rich and valuable his course would be!

2. Others might go, as the resolution suggests, to study and work with some settled minister. This, indeed, is the thing to be especially striven for. I have enumerated it last, only because it is so manifestly good, that almost everybody to whom I have spoken about this plan has agreed, that, if such arrangements could be carried out, the proposed change would be a good one. Some have looked on the whole scheme as visionary, simply because they could not see the likelihood of finding for every student just the right minister with whom to be associated. Therefore, I have only tried to show that, independently of that (and even if such arrangements should be found impracticable), the plan may yet be good. And one thing further may be added: there was a time when there were no theological schools at all, and yet ministers were trained then, and rose high in their profession. The world is as wide now as it was then, and certainly must have room and means to train for half the year (when they have the school for the other half) all we are likely to intrust to it.

Some have objected to the plan, as though it lowered the standard of theological preparation. On the contrary, its tendency would be to raise it; and this in two ways: —

1st, because it would afford a more complete and varied training and development;

And, 2d, because it would encourage students to take a longer time for their preparation. At present many hurry into the profession simply because they cannot afford to lengthen out their course, who, under this arrangement, would gladly do so (especially with the provision now introduced for a supplementary year at the school). If this result should follow, it could hardly be too much rejoiced in. Many would be saved from that almost universal experience of entering too young and too inexperienced upon their professional work. There is no other calling where the fullest burdens of it come at once on the very entrance upon it; and how many there are with health broken and permanent usefulness impaired by these excessive drafts upon them at the outset, who would afterwards have given their best five years of life, if they could have spent one year more in study before accepting a call!

I submit this suggestion, with the reasons for it thus briefly touched upon, hoping that it may so far commend itself as to lead to the appointment of a committee who may give to it such considerations as the importance of whatever affects the interests of ministerial training deserves.

REPORT TO THE ESSEX-COUNTY CONFERENCE, ON DR. NOYES'S TRANSLATION OF THE NEW TESTAMENT.

[The following Article, presented as the report of a Committee, was chiefly prepared by Professor Alpheus Crosby, of Salem. We hope it may help to bring to yet wider notice the New Translation, which has received such approval from every quarter. The book ought to be in every home.]

The Committee, to whom was referred the Resolution concerning Dr. Noyes's Translation of the New Testament, respectfully report, that, from the attention which they have been able to give to this work, it seems to them eminently entitled to the confidence of the reader as a fair and truthful rendering into English, — the best they know, — of the text of the Greek

Testament, as that text is at present received among the most competent judges of it. They do not claim that all scholars of reputation in this kind of learning would accept this translation in all its parts as best representing the original. No work of one or of many minds, however learned, could claim such universal acceptance, since, on many points, scholars of equal eminence and authority would not agree among themselves. But, in comparing this translation with the Common Version, they observe the following reasons for receiving it with favor, and recommending it to others: —

I. It has the important advantage of being translated from a greatly improved text, that which seems to be generally regarded by biblical scholars at the present time (of whatever denomination) as the nearest to the original and genuine form of the New-Testament Scriptures. Since the translation in the reign of King James, the different manuscripts have been most carefully studied, estimated, and compared; and additional manuscripts of the highest value (as, for example, the Sinaitic) have been brought to light. The highest place among the investigators of the true form of the New-Testament writings is accorded by general consent to the learned Tischendorf; and it is from his latest recensions that Dr. Noyes's translation is made. Nor were the corruptions in the text from which our Common Version was translated unimportant. This text contained, for example, the passage now so unanimously regarded by scholars as spurious, but formerly so much relied on as a proof-text: —

1 John v. 7: There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The importance of the corruptions, or at least variations from the most approved text, in some other passages, will appear, if we place side by side the Common Version and that of Dr. Noyes. We need not remark upon the great use which has been made of some of these corrupt, or certainly very doubtful, passages in proof of doctrine.

Common Version.	Dr. Noyes's Version.
Acts xx. 28: To feed the church of *God*, which he hath purchased with his own blood.	To feed the church of *the Lord*, which he purchased with his own blood.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
1 Tim. iii. 16: And, without controversy, great is the mystery of godliness: *God* was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	And confessedly great is the mystery of godliness, *in him who* was manifested in the flesh, justified in the Spirit, seen by angels, preached among the gentiles, believed on in the world, received up in glory.
Rom. xiv. 10: We shall all stand before the judgment-seat of *Christ.*	We shall all stand before the judgment-seat of *God.*
1 Cor. xv. 47: The second man is *the Lord* from heaven.	The second man is from heaven.
2 Cor. iv. 14: Knowing, that he which raised up the Lord Jesus, shall raise up us also *by* Jesus.	Knowing that he who raised up the Lord Jesus will raise up us also *with* Jesus.
Eph. iii. 9: In God, who created all things *by Jesus Christ.*	In God, who created all things.
Phil. iv. 13: I can do all things through *Christ* which strengtheneth me.	I can do all things in *him* who strengtheneth me.
Col. ii. 2, 3: To the acknowledgment of the mystery of God, *and of the Father, and of Christ;* in *whom* are hid all the treasures of wisdom and of knowledge.	To the full knowledge of the mystery of God; in *which* are stored up all the treasures of wisdom and knowledge.
Rev. i. 11: Saying, *I am Alpha and Omega, the first and the last:* and, What thou seest, write in a book.	Saying: What thou seest, write in a book.
1 John iii. 16: Hereby perceive we the love *of God,* because he laid down his life for us.	Herein we know love, in that he laid down his life for us.

In the last passage, the words "of God" are so manifestly spurious that they are now commonly printed in italics; though the translators did not add them to the text, but followed a corrupt edition. We may add that the text of Tischendorf omits the following verse: —

Acts viii. 37: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

II. This translation is free from some liberties which mar the Common Version. For example, the translators of the last

were so undoubting in their belief in the supreme divinity of Jesus, that they probably did not suspect that they were using any unwarrantable freedom in adding "upon God" to the original in the following passage: —

Common Version.	Dr. Noyes's Version.
Acts vii. 59: They stoned Stephen, calling *upon God*, and saying, Lord Jesus, receive my spirit.*	They stoned Stephen, making supplication, and saying, Lord Jesus, receive my spirit.

III. Some distinctions, which are of no little importance, but which are disregarded in the Common Version, have been carefully observed by Dr. Noyes; e.g.: —

The word "hell" is used in the Common Version to translate two Greek words of very different signification; viz., ᾅδης, the underworld, to which the dead, good or bad, were supposed by the Jews to go, and γεεννα, a place of torment for the bad. Dr. Noyes here distinguishes, retaining "hell" as the translation of the latter word, and using "the underworld" to translate the former.

"Devil" is used in the Common Version, as the translation both of διάβολος, and also of δαίμων, or δαιμόνιον, words which should be carefully distinguished. Dr. Noyes retains "devil" for the first of these words, and uses "demon" for the others, — the English word, in each case, derived from the Greek word which it is employed to translate.

The Common Version uses "Grecians" both for *Greeks*, and for *Hellenists*, i.e., Jews who spoke the Greek language. Dr. Noyes makes the required distinction.

The Common Version, for the most part, does not distinguish between "Christ" used to denote the Messiah expected by the Jews, and the same word used simply as a proper name. In the first case Dr. Noyes carefully prefixes the appropriate article; e.g.: —

Common Version.	Dr. Noyes's Version.
Acts xviii. 28: Shewing by the scriptures, that Jesus was *Christ*.	Showing by the Scriptures that Jesus is *the Christ*.

* Unless, perhaps, this may be an additional and very strong case under the first head.

IV. An obvious advantage of this version is its freedom from obsolete words and forms of expression. The common translation, made more than two centuries and a half ago, and admirably made for its time, has many such words and forms, which now offend or give difficulty to the common reader, and some of which are quite unintelligible to many readers. For illustration, we adduce a few examples of expressions either now quite obsolete, or fast becoming so: —

Common Version.	Dr. Noyes's Version.
"Let," for *hinder*, or *prevent*. Rom. i. 13: Oftentimes I purposed to come unto you, but was *let* hitherto.	I often purposed to come to you, though I have been *hindered* hitherto.
"Or," for *before*. Acts xxiii. 15: And we, *or* ever he come near, are ready to kill him.	And we are ready to kill him *before* he cometh near you.
"Wit," "wot," and "wist," for *know* and *knew*. 2 Cor. viii. 1: We *do you to wit* of the grace of God.	We *make known to you* the grace of God.
Rom. xi. 2: *Wot* ye not what the Scripture saith?	Do ye not *know* what the Scripture saith?
Mark ix. 6: He *wist* not what to say.	He *knew* not what to answer.
"To God-ward," "to us-ward," for *toward God*, *toward us*. 1 Thess. i. 8: In every place your faith *to God-ward* is spread abroad.	In every place your faith *toward God* hath become known.
"Hath holpen," for *hath helped*. Luke i. 54: He *hath holpen* his servant Israel.	He *hath given help to* Israel his servant.
"Well stricken," for *far advanced*. Luke i. 7: They both were now *well-stricken* in years.	They were both *far advanced* in years.
"An hungered," for *hungry*. Matt. iv. 2: He was afterward *an hungered*.	He was afterward *hungry*.
"Am set," "was set," for *have sat*, *had sat*. Matt. v. 1: When he *was set*, his disciples came unto him.	When he *had sat* down, his disciples came to him.
"Give up the ghost," for *die*, *expire*. Acts v. 5: Ananias, hearing these words, fell down, and *gave up the ghost*.	Ananias, hearing these words, fell down, and *expired*.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
"List," for *will, please.* Mark ix. 13: They have done unto him whatsoever they *listed.*	They have done to him whatever they *would.*
"Bewray," for *betray.* Matt. xxvi. 73: Thy speech *bewrayeth* thee.	Thy speech *betrayeth* thee.
"Most straitest," for *strictest.* Acts xxvi. 5: After the *most strictest* sect of our religion.	According to the *strictest* sect of our religion.
"Sore," for *very.* Luke ii. 9: They were *sore afraid.*	They were *in great fear.*
"Charger," for *platter.* Matt. xiv. 11: His head was brought *in a charger.*	His head was brought *on a platter.*
"Fat," for *vat.* Mark xii. 1: Digged a place for the *wine-fat.*	Dug a *wine-vat.*
"Of," for *by, with.* Matt. xviii. 19: It shall be done for them *of* my Father.	It shall be done for them *by* my Father.
Luke xvi. 9: Make to yourselves friends *of* the mammon of unrighteousness.	Make to yourselves friends *with* the unrighteous mammon.
"His," for *its.* Matt. xii. 33: Make the tree good, and *his* fruit good.	Say that the tree is good, and *its* fruit good.
"That," for *what.* Matt. xviii. 28: Pay me *that* thou owest.	Pay *what* thou owest.
"Which," for *who.* Matt. vi. 9: Our Father *which* art in heaven.	Our Father *who* art in heaven.
"Whether," for *which;* and "twain," for *two.* Matt. xxi. 31: *Whether* of *them twain* did the will of his father?	*Which* of *the two* did the will of his father?

In many cases, it will be observed, it is not the word, but a sense or use of the word, that is obsolete or obsolescent. And it is especially unfortunate, when the word is still in familiar use, but with a different signification, so that there is danger of misapprehending the sense of the Scripture. We add a few examples, which seem to us to be of this kind: —

Common Version.	Dr. Noyes's Version.
Matt. xviii. 9: If thine eye *offend* thee.	If thine eye *is causing* thee *to fall.*

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
Matt. xviii. 7: Wo unto the world because of *offences!*	Woe to the world because of *stumbling-blocks.*
Luke x. 25: A certain lawyer stood up, and *tempted* him.	A certain lawyer stood up to *try* him.
1 Pet. i. 6: In heaviness through manifold *temptations.*	Made sorrowful by manifold *trials.*
Luke xiv. 7: The *chief rooms.*	The *highest places.*
Jude 12: In your feasts of *charity.*	In your feasts of *love.*
John iii. 10: Art thou a *master* of Israel?	Art thou the *teacher* of Israel?
1 Cor. viii. 13: If *meat* make my brother to *offend*, I will eat no flesh.	If *food* cause my brother to *fall*, I will eat no flesh.
2 Pet. ii. 7: Lot, vexed with the filthy *conversation* of the wicked.	Lot, distressed by the lewd *conduct* of the lawless men.

V. At the same time, Dr. Noyes has shown his good judgment and taste in not discarding, as some modern translators have done, that olden style, which has become so inseparably associated with pious devotion and the highest form of poetry. He has not suffered *thou* and *thine*, and *hath* and *loveth*, to be displaced by *you* and *yours*, and *has* and *loves*. He has cleared away the mould that had gathered upon the old sacred language, but has made no essential change in those forms that had become so dear to us.

VI. Old-Testament names are not here disguised, as many of them are in the Common Version. Thus, in Dr. Noyes's translation, we read *Elijah*, *Elisha*, *Isaiah*, *Hezekiah*, and *Joshua*, in these familiar forms, and not *Elias*, *Eliseus*, *Esaias*, *Ezekias*, and *Jesus;* disguises which many readers fail to detect. The use of *Jesus* for *Joshua*, in Acts vii. 45, and Heb. iv. 8, is especially unfortunate.

To illustrate still further the greater consistency of this version in the use of proper names, we may add, that we have here *Quirinius* in its appropriate Latin form (Luke ii. 2), and not *Cyrenius*. We have uniformly *Timothy*, and not both *Timotheus* and *Timothy* for the same person (Rom. xvi. 21, Heb. xiii. 23); uniformly *Luke*, and not both *Lucas* and *Luke* (Philem. 24, Col. iv. 14); uniformly *Mark*, and not both *Mar-*

cus and *Mark* (Col. iv. 10, 2 Tim. iv. 11); uniformly Mars' hill, and not both Areopagus and Mars' hill for the same place, and in close connection (Acts xvii. 19, 22); uniformly *Judœa*, and not both *Judea* and the obsolete *Jewry* in immediate connection (John vii. 1, 3).

A similar use of different words in translating the same, where both good judgment and good taste required strict uniformity, occurs in Matt. xxv. 46. Here the Common Version has both "everlasting" and "eternal" for the Greek *αἰώνιος*, thus marring the antithesis, and leading the unlearned reader to suspect that some distinction in sense might be intended. An example of the converse of this occurs in John x. 16, where two words of different meaning are translated by the same: —

Common Version.	Dr. Noyes's Version.
And other sheep I have, which are not of this *fold:* them also I must bring, and they shall hear my voice; and there shall be one *fold*, and one shepherd.	And other sheep I have, which are not of this *fold;* them also I must bring; and they will hear my voice, and there will be one *flock*, one shepherd.

The translation of the Greek *κτίσις*, in Rom. viii. 19–22, by both *creation* and *creature*, is especially unfortunate.

VII. We find, in this version, more precision introduced in the designation of coins, plants, vessels, implements, articles of dress, places, persons, manners and customs, actions, &c.; while this is not carried to the extreme which offends us in some modern translations. For example, —

Instead of	Dr. Noyes uses
Farthing, Matt. x. 29,	Penny.
Penny (so unfortunately used in several passages to express the value of the Roman *denarius*), Matt. xx. 2,	The borrowed term *denāry*, which some have used before, and which we shall not dislike when we have become familiar with it.
Tribute-money, Tribute, Matt. xvii. 24,	Half-shekel.
Piece of money, Matt. xvii. 27,	Shekel.
Anise, Matt. xxiii. 23,	Dill.
Bottles, Matt. ix. 17,	Skins.
Alabaster-box (the "breaking" of which suggests a wrong idea), Luke vii. 37,	Alabaster-bottle.

Instead of	Dr. Noyes uses
Candle, Candlestick, Matt. v. 15,	Lamp, Lamp-stand.
Writing-table, Luke i. 63,	Writing-tablet.
Glass, 1 Cor. xiii. 12,	Mirror.
Fan, Matt. iii. 12,	Winnowing-shovel.
Ship, Matt. ix. 1,	Boat.
New cloth, Matt. ix. 16,	Undressed cloth.
Hem, Border, Matt. ix. 20, xxiii. 5,	Fringe.
Shoes, Matt. iii. 11,	Sandals.
Bill, Luke xvi. 6,	Bond.
The receipt of custom, Matt. ix. 9,	The custom-house.
Hall, Luke xxii. 55,	Court.
Sea of Galilee, Matt. iv. 18,	Lake of Galilee.
The quicksands, Acts xxvii. 17,	The Syrtis.
The deep, Luke viii. 31,	The abyss.
All the earth, Luke xxiii. 44,	The whole land.
Wise men, Matt. ii. 1,	Magians.
Chief of Asia, Acts xix. 31,	Asiarchs.
Deputies, Acts xix. 38.	Proconsuls.
Children of the bride-chamber, Matt. ix. 15,	Companions of the bridegroom.
Friends, Mark iii. 21,	Relations.
Servants, Eph. vi. 5.	Bond-servants.
Servant of the church, Rom. xvi. 1,	Deaconess of the church.
Chamberlain of the city, Rom. xvi. 23,	Treasurer of the city.
Governor, James iii. 4,	Steersman.
Simon the Canaanite, Matt. x. 4,	Simon of Cana.
Generation of vipers, Matt. iii. 7,	Brood of vipers.
Spirit, Matt. xiv. 26,	Spectre.
Sat down to meat, Luke vii. 36,	Reclined at the table.
Worshipped him, Mark v. 6,	Bowed down before him.
Tare him, Mark ix. 20,	Convulsed him.
Taxed, Luke ii. 1,	Registered.

But words that have become too firmly associated with Christian literature, common speech, and religious feeling, to admit a change without violence alike to taste, to sentiment, and

to devotion, have been wisely permitted by Dr. Noyes to remain. Thus, we have still the widow's *two mites;* we have *wheat and tares* in the parable, and not *wheat and darnel;* we have the prodigal's *husks*, and not his *carob-pods.*

VIII. Many obscure or doubtful passages become clear in Dr. Noyes's version; and, in general, there is a brighter sunlight over the sacred page. Many passages, especially in the epistles, which are commonly read as *forms of good words*, without any meaning attached to them, become obviously significant in this version; and others, which are commonly misinterpreted, are here rightly understood. We cannot do justice to this feature of the version by the few brief citations which are all we ought here to attempt.

Our first example is one of mere arrangement. What uninstructed reader would be likely to understand aright James iii. 2: "For in many things we offend all?" But how clear Dr. Noyes has made the passage by simply changing the place of a single word: "For in many things we all offend."

The idiomatic reply, "Thou sayest," or, "Ye say," for assent, becomes a mere paradox if translated too closely; and the force of other idioms may be obscured or marred in the same way.

Common Version.	Dr. Noyes's Version.
John xviii. 37: Art thou a king then? Jesus answered, Thou sayest that I am a king.	Art thou a king then? Jesus answered, Thou sayest what is true; for I am a king.
Luke xxii. 70: Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.	Then they all said, Art thou then the Son of God? And he said to them, Ye say what is true; for I am.
Matt. xv. 4: Let him die *the death.*	Let him *surely* die.
Luke xxii. 15: *With desire* have I desired to eat this passover with you.	*Earnestly* have I desired to eat this passover with you.

In some passages, the force of a word is lost, for the common reader, from its being transferred into English, instead of being translated; and there are cases where both seem to be required; e.g.: —

Common Version.	Dr. Noyes's Version.
Matt. xvi. 17: Simon *Bar-jona*	Simon, *son of Jonah*
Acts i. 13: Simon *Zelotes.*	Simon, *the zealot.*
Matt. xxvii. 56· Mary *Magdalene.*	Mary *the Magdalene* [woman of Magdala].
Acts vi. 9: The *Libertines.*	The *Freedmen.*
Matt. v. 22: *Raca.*	*Simpleton.*
1 Cor. xvi. 22: If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha.*	If any man loveth not the Lord, let him be *accursed! The Lord is at hand.*
John i. 42: Thou shalt be called Cephas; which is, by interpretation, *a stone.*	Thou shalt be called Cephas; (which signifieth *Peter*, that is, *Rock*).
Acts ix. 36: Named Tabitha, which by interpretation is *Dorcas.*	Named Tabitha, which name being interpreted is the same as *Dorcas*, that is, *Gazelle.*

A more correct use of the Article improves many passages; e.g.: —

Common Version.	Dr. Noyes's Version.
1 Tim. vi. 10: The love of money is *the* root of all evil.	The love of money is *a* root of all evils.

We add a few passages, for further comparison of the two versions: —

Common Version.	Dr. Noyes's Version.
Matt. vi. 27: Which of you by *taking thought* can add one cubit unto his *stature?*	Who of you by *anxious thought* can add to his *life* one cubit?
Matt. xxiii. 24: Ye blind guides, which *strain at** a gnat, and swallow a camel.	Blind guides, who *strain out* a gnat, and swallow a camel.
Luke xix. 13: He . . . delivered them ten pounds, and said unto them, *Occupy* till I come.	He . . . gave them ten pounds, and said to them, *Trade with these*, till I come.
Luke xxi. 19: In your *patience possess* ye your *souls.*	By your *constancy secure* your *lives.*

* The infelicity of this translation is so extraordinary that it seems to some critics inexplicable, except upon the extraordinary supposition of *a misprint continued from* 1611 *to the present day.* Says Dr. Bloomfield (*Recensio*, vol. i., p. 343), "*Strain at* was therefore a mere typographical blunder." Dean (now Archbishop) Trench (*On the Authorized Version*, p. 170) expresses the same opinion.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
Acts xvii. 22: Ye men of Athens, I perceive that in all things ye are *too superstitious.*	Men of Athens, in all things I perceive that ye are *very devout.*
Rom. iv. 18: Who against hope believed in hope.	For he had confident hope in that which was past hope.
Rom. ix. 5: Of whom, as concerning the flesh, Christ came, *who is over all, God blessed for ever.* Amen.	From whom, as to the flesh, was the Christ. *He who is over all, God, be blessed for ever.** Amen.
Rom. xi. 11: For to *provoke* them to *jealousy.*	To *excite* them to *emulation.*
1 Cor. iv. 4: For *I know nothing by myself;* yet am I not hereby justified.	For though *I am conscious to myself of nothing wrong,* yet not by this am I cleared of blame.
2 Cor. ii. 5: If any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.	If any one hath caused grief, he hath caused it not to me alone, but in a measure, not to be too severe on him, to all of you.
Phil. i. 8: God is my *record,* how greatly I long after you all in the *bowels* of Jesus Christ.	God is my *witness,* how much I long for you all in the *tender affection* of Christ Jesus.
Heb. xi. 1: Faith is *the substance* of things hoped for.	Faith is *assurance* of things hoped for.
Rev. iii. 10: Thou hast kept *the word of my patience.*	Thou hast kept *my injunction of endurance.*
Rev. x. 6: And sware . . . that there should be *time no longer.*	And swore . . . that there should be *no longer delay.*
Rev. xxi. 1: There was *no more sea.*	The *sea* was *no more.*

This version has the advantage over our common translation of the results of more than two centuries and a half of careful,

* Dr. Noyes here shows his impartiality, by adding a note, stating that the words of the original, according as they may be punctuated, admit either translation. We cannot agree with him in opinion or taste, on every point, — just as he himself frankly states that his "judgment does not coincide with that of Tischendorf in regard to every reading;" but we have seen no reason to distrust the declaration which he makes in his Preface: —

"As my book is published by the American Unitarian Association, it may not be wholly superfluous to state that my translation has not been supervised or corrected by any association, or by any authority whatever. Every word of it is the result of my own judgment, guided by universally acknowledged principles of scientific interpretation, *without regard to creed or church.*"

earnest study of the Scriptures, of keen philological investigation, and of minute geographical, historical, and antiquarian research. It was the mature, last work of an excellent and able man, whose life had been devoted, with unusual singleness of purpose, to the study and translation of the Bible, and who had already gained experience, power, reputation, and — best of all — confidence without distinction of sect, by his previous versions of the most difficult parts of the Old Testament.

That the work is perfect, the author himself would have been the farthest from claiming; but we cannot hesitate in expressing the belief that he was remarkably successful in attaining the object at which he aimed, and which he thus modestly stated in the Preface: —

"I will merely say that it has been my aim to make a version more free from wholly or nearly obsolete words and phrases, more intelligible, more critically accurate, and on the whole even closer to the original, than that of King James's translators, though less encumbered with mere Greek and Hebrew idioms. I have endeavored, with what success it is not for me to say, to retain what may be called the savor and spirit of our old and familiar version, so far as is consistent with the paramount duties of a translator."

We unhesitatingly recommend, for general use in our families, this and the other versions of Dr. Noyes; and, sorrowing over his recent death, we hope that some one will arise with learning, ability, reverence, and piety akin to his, who will continue his work, so that we may have a revised and improved translation (which might be condensed into a single volume and published at moderate cost) of the whole Bible.

EDMUND B. WILLSON,
EDWARD ILSLEY GALVIN,
JAMES B. MOORE,
ALPHEUS CROSBY,
} *Committee.*

GLOUCESTER, June 2, 1869.

SHALL OUR WORK GO ON?

We desire to call renewed attention to the fact already stated, that all the available funds of our Association have been spent; and that actually the action of our Executive Committee, as regards appropriation for new expenditure, is necessarily suspended. Perhaps it is well that our necessities have been made thus strikingly apparent, though the appeals and expressions of disappointment from new enterprises needing our help, and from men who are cut off from plans of missionary work, make it seem very hard. Let all efforts now be given to make the November collection in our churches adequate to the demands. Let the meetings of the Local Conferences, now shortly to be held, at which the subject is to be considered, be attended as fully as possible, so that a general interest may be awakened. Let ministers and laymen see to it that the cause shall not suffer for lack of any thing that they can do.

OUR LITERATURE ABROAD.

We publish the following letters more especially by way of encouragement to our people, who, so far from having been unduly boastful in this regard, have, we think, never fully appreciated the value of the literature of our denomination and have never realized the extent of the influence it may be made to exert. We wish that the coming year might witness both an increase of means for circulating the literature we already have, and an increase also of its richness and variety by the publication of other works which are greatly needed and called for in the various

departments of theological study, and which we are confident there is among us the ability to supply.

LETTER FROM SWITZERLAND.

(Translation.)

NEUCHATEL, July 10, 1869.

MY DEAR SIR AND BROTHER, — It is only a few days since we received the box of books which you had the great kindness to send us. I have begun to read them; and those of our friends to whom I have shown them are struck, as I am, by the richness and the variety of your theological and religious literature.

We have recently seen one of your ministers, Rev. Mr. Young, who visited us on his way from Jerusalem, and who gave us some very interesting details respecting American Unitarianism. We thank you most heartily for your good and sympathizing letter. Be assured we have been touched by the cordiality of your greeting. We regret very much that the distance will not allow closer relations between us; and we regret, also, that the liberal movement in Switzerland is only in its beginning, so that we have little to offer you in exchange for that rich literature which you have sent to us.

We have especially remarked the great number of excellent tracts at a low price, which you can so usefully circulate and make the means of popular instruction. Many of these tracts have interested us so much that we ask your permission to translate and publish them in French. M. Cherbuliez (of Paris), our publisher, will himself write to you shortly upon the subject.

May the efforts which we are severally making to develop in the bosom of humanity a pure Christianity, freed from the shadows of superstition, bear fruit, and help the cause of the gospel and of liberty.

It is in this hope that we offer you, with our best thanks, the assurance of our entire and cordial sympathy.

In the name of the Union of Liberal Christianity,

FERD. BUISSON.

EXTRACT FROM A LETTER FROM HUNGARY.

"The box sent by the American Unitarian Association with their very valuable books arrived here safely. I at once announced them to the Consistory, which received them with heartfelt thanks. The books have been placed in the library, of which they form one of the richest donations. They are and will always be read with much pleasure and profit, not only by the professors, but by our ministers also; for the English language is diligently taught to our divinity students. As we have written to you before, we not only read your words, but also translate them from time to time for the benefit of the people, who do not understand any other language than the Hungarian. I am, sir, very truly, yours,

"JOHN KRIZA,

"*Unitarian Superintendent in Hungary.*"

LETTERS FROM REV. C. H. DALL.

HAMBURG, July 13, 1869.

DEAR BROTHER LOWE, — This is my second day in the free city of merchandise, the trade-centre of the continent, the New York of Northern Europe, — self-governed, self-abandoned, democratic, Lutheran Hamburg, where wild debauchery and true religion fight together almost as fiercely as they did in Corinth, in Paul's day. I come, this moment, from a delightful morning hour with Dr. Wichern, at his parental reformatory, the world-famed *Rauhe Haus*, or Home for the Roughs. He was first moved by the Spirit of Jesus and the Father to open and fill this baptismal font of purification for young people morally exposed, thirty-six years ago; not excluding, then or now, the very worst youth whose parents or guardians saw fit to come to terms with him. All are admitted, on parental consent to relinquish to his management, for a sufficient healing-season, their unmanageable boys or girls.

At *Metbray*, the *French Rauhe Haus* which, as you know, owes its existence mainly to Dr. Wichern's Reformatory, there are now some seven hundred inmates, forty or fifty in each dwelling. In this, at Hamburg, Dr. W. limits his receptions to one hundred and twenty. His system, if he can be said to have

a system, other than the freest working out of the law of love in family fashion, forbids the putting of more than *twelve* beneficiaries into one cluster. Not more than a dozen bees, dronishly inclined, can well live, he thinks, in one hive. Ten separate residences have grown up, one after another, around the parent tree, the old "mutter-haus," during three times twelve years. These residences have nearly all been built by the pupils and "brethren," — and not only built, but furnished; every chair, every table, every (iron) bedstead, being the fruit of their own handiwork in carpentry and blacksmithing. Of the resident "brethren," there are some thirty or forty; and only one of them, the head schoolmaster, has any salary or moneyed requital for his labor of instruction. There are sisters, too, nearly as many, who may be "deaconesses" some day. In fact, Dr. Wichern has made a sort of Boston School of Divinity here in sybarited Hamburg; a normal school of Christian ministers, in training freely to be good and do good. Since the opening of the *Rauhe Haus*, no less than *four hundred* of the brethren have established little *Rauhen Hausen* in different parts of Germany; nestling ministries-at-large, with, in each case, a "church in the house." All these four hundred mission-homes I understand to be alive and doing well to-day. Besides which, twenty of the *Rauhe Haus* "brethren" are teaching and preaching in the United States of America. "How have you contrived to pay for all these ten brick houses here within sight of your door?" I just now asked the tall, white-haired philanthropist, good Dr. Wichern. "Ah, sir," he replied, in his musical German, "no year, no day, has seen us otherwise than bankrupt." He never had money to pay architects or masons, or even tutors. Love, faith, and work were their pounds, shillings, and pence; and, for their results, one has but to lift up his eyes and see house and land, play-ground and garden, added, year after year, to house and land and play-ground and garden, all full of laborers and cheerful workers of either sex. Some of these are the needy sons of nobles of the country, not a few of them studying Greek, Latin, and Hebrew; some seem willing to be Peters and Pauls. Dr. Wichern has remained all these years simply a private citizen, unaided by any committee, and wholly disconnected from courts and convictions at law. He deals only with parents,

who, of their own choice and will, bring in and surrender to his treatment their incorrigible boys and girls. How much better this than the old Mosaic fashion of stoning them to death in the public squares, as they are doubtless doing to-day in China, where, as Sir John Bowring tells me, he has seen with his own eyes (in Canton) a large pond full of the mangled bodies of children freshly killed by their natural guardians, for some fault or for none. I did not intend to fill this letter with matters in Hamburg. . . . Let me say, then, that I have just shipped from London some £50 worth of material carefully sought and purchased there; and without which I could not have secured the much- eeded im roveme ts in our instruction of the Hindoos, which seem justified and required of me by the recent generous increase of our means given by the churches of the New-York National Conference, in October last, and by the subsequent action of the American Unitarian Association. I should willingly have detailed for you the particulars of my many recent interviews with Hindoos and Mahommedans in London; and chiefly with highly intelligent young Bengalis, Brahmins, or Christians in religious views, open to all good impressions, and who have held one meeting to do me (which is to say *you*) special honor. I am confident, dear brother Lowe, that you will be satisfied, if I am, that, in seeming to overstay my time in London, I have simply done my duty. I trust you are at least as well and hopeful in spirit as your Brother DALL.

VIENNA, Sunday, August 1, 1869.

DEAR BROTHER LOWE, — I have, this hour, returned from a service of Pastor Edward Schwella's, simple as the simplest, — of preaching and prayer. I write you this upon the fly-leaf of his fortnightly journal, called "The Free Church," of which there is but one society as yet in Vienna, and will mail you, by the same post, the journal itself. Its articles will probably give you the best insight into the aims and spirit of the movement. I found these brethren by accident, after two days of apparently fruitless search, in many quarters, for "The New Catholics," and their Unitarian minister, Rev. C. A. Forstner, of whom mention is made in your "Monthly Journal" for March, 1869, on page 80. I have heard from too many quarters to

doubt the fact, that, by his own fault, Mr. Forstner has got into trouble; and more than one witness says that his Church has fallen to pieces, and *that* movement come to an end. Of any other "Unitarian" movement in Vienna I could hear nothing, after a full dozen calls and visitations, except that Ronge was to preach this morning in the Maria-hilf suburb of the city. On telling a cabman to drive me there, the intelligent driver said there was no service in that quarter to-day, but that he could take me to a free church service, in an opposite direction. I liked his face, and so told him to go over there. He did so; and I can only ascribe it to the good angels that seem ever on my track, that I, at last, found Pastor Schwella and his flock. I was greeted the moment the word "American" was heard, with most brotherly and sisterly affection and enthusiasm. They seemed nowise troubled by the fact that we were called "Unitarians;" and from the sermon, which was very earnestly given, in German of course, but whose thread I contrived to follow, I should infer that they are of one heart and soul with ourselves. In the case of the "New Catholics," you may remember, it was said (in Mr. Forstner's letter) that "the use of lights and flowers in the service would be indispensably necessary for the furtherance of the religious reform." "The Free Church" services have nothing of the sort. There was not even a pulpit in the handsome hall, nor so much as a platform. There was no furniture but the settees; and in front of the minister (who preached without notes) a small table, or teapoy, with a white napkin thrown over it, on which a prayer-book lay, out of which he read the concluding and only prayer of the occasion. I attempted no address to them as a whole; but, both before and after sermon, had much delightful talk with knots and circles of them. Numbers lingered to speak with their pastor, whose "photo" might be taken for that of old Martin Luther himself; and his easy and affable ways were full of comfort, strength, and life. In contrast to the performances and ceremonials which so generally "pass for religion" in Austria, this assembly was, for all in all, pentecostal and apostolic. It is too precious a flower to neglect, springing up, as it does, in an uncongenial atmosphere, but out of a soil

prepared to give it nourishment and an ultimate harvest, a hundred-fold, *if we do our part*. God and Christ help us to afford it encouragement! "All men seek for thee, O Boston! Church Unitarian, full of the simplicity which is in Christ, arise, shine! Here may possibly appear for thee, in Vienna, with its six to seven hundred thousand souls, a demand undreamed of, and all but impossible heretofore."

The superbest portions of Vienna, unsurpassed even in New York, seem nearly all of recent erection. Lucknow, Constantinople, Paris, are being outdone here. The old *régime* gives way, and in our presence the new and its opportunities are born. Our German selections of Channing will be read by hundreds in Clausenburg, and by thousands in Vienna. Pastor Schwella took down your name, Brother Lowe, and address, as Secretary of the American Unitarian Association. I think you will hear from him ere long.

'Tis as hot here, just now, as in Calcutta. Our coolest shades are 'twixt 80° and 90°, day and night.

Ever yours,

BROTHER DALL.

PROSPECTUS OF OUR THEOLOGICAL SCHOOLS.

AT the request of the Professors of our Theological Schools, we insert the Prospectus of each. It will be a good service to our cause if friends will take pains to put it in the hands of young men who are about deciding upon a profession, and who may be helped by the information which is here conveyed.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

Faculty.

CHARLES W. ELIOT, LL.D., *President.*
FREDERIC H. HEDGE, D.D.
OLIVER STEARNS, D.D.
JAMES FREEMAN CLARKE, D.D.
EDWARD J. YOUNG, A.M.

The academic year for 1869–70 will commence on Monday, Sept. 13; and candidates for admission are expected to present themselves on that day. If unknown to the Faculty, they are to produce testimonials of their religious and moral character.

The course of instruction comprises Lectures, Recitations, written Essays, and other exercises, on all the subjects usually included in a system of Theological Education; embracing, —

The Hebrew Language;
The Principles of Criticism and Interpretation;
The Literature, Canon, and Exegesis of the Old and New Testaments;
Biblical Archæology and Geography;
Natural Religion and the Evidences of Revealed Religion;
Systematic Theology;
Philosophical and Christian Ethics;
The Ethnic Religions, and the Creeds of Christendom;
Ecclesiastical History, and the History of Christian Doctrine;
Church Polity and Administration;
The Composition and Delivery of Sermons; Liturgies and the Offices of Public Worship; and the Duties of the Pastoral Office.

In addition to the course of instruction by the regular Professors, lectures on special subjects by other gentlemen will be delivered in the School.

Devotional services are held daily in the chapel of Divinity Hall, which are attended by the Professors and students. The members of the several classes have exercises in the practice of Extemporaneous Speaking, and the members of the Middle and Senior classes preach in turn in the chapel.

Students are entitled to receive instruction from the Instructor in the German Language, and to attend, free of expense, all public lectures given to Undergraduates in the Academical Department. They have access to the Divinity Library, which consists of 16,000 volumes, and also to the College Library, which consists of 119,000 volumes.

The Full Course will occupy three years; on completing which to the satisfaction of the Faculty, students shall be entitled to a certificate of graduation.

According to the new Statutes, students may be admitted to the School for a period not less than one year, who shall pursue such studies as the Faculty may prescribe, and receive a certificate stating the length of time they have studied in the School; or on examination, a certificate of graduation.

All Bachelors of Arts will be admitted without examination. Other candidates for admission to the Full Course must possess a knowledge of the branches of education commonly taught in the best academies and high schools.

[Students intending to take this course, are advised and strongly urged to acquire such a knowledge of the Latin and Greek languages, as is implied in being able to translate the authors read in preparation for entering Harvard College; this knowledge will not, however, at present be insisted on, but all will be admitted whose preparation in other respects is satisfactory.]

Any person competent to pursue to advantage the Partial Course, will be admitted simply on producing satisfactory evidence of character and promise.

Any person may join the School as a University Student of Theology for not less than one term, and pursue certain elective studies.

Candidates for admission to an advanced standing must be acquainted with the studies previously pursued by the class which they propose to enter.

Students may remain, after completing their course, and continue their studies during a fourth year under direction of the Faculty.

An examination will be held, four weeks before Commencement, of candidates for the degree of Bachelor of Divinity; and applicants must previously present their names, with a theological thesis, to the Faculty. This degree will be conferred by the University on such members of the Graduating Class and

University Students of Theology, and also on such former graduates of the School, as shall offer themselves for, and satisfactorily pass, the required examination. This will be both oral and written, —

In the Hebrew, Greek, Latin, and German languages, including translations from portions of the Pentateuch and Psalms, from the New Testament in Greek, from the Vulgate in Latin, and from some standard work of Theology in German;
In the Literature and Exegesis of the Old and New Testaments;
In the History of the Church antecedent to the Reformation;
In the History and Grounds of Opinion in Natural Theology and Christian Doctrine, and in the External and Internal Evidences of Christianity;
In the History of Ethnic Religions;
In the History and Principles of Moral Science, and the Ethics of Christianity;
In Homiletics, Liturgics, Church Organization and Government.

The following works will serve to indicate the topics on which the examination will be conducted, though it will not be limited to them: —

Introduction to the Books of the Old and New Testaments by Bleek, De Wette, Horne, Davidson, Noyes; The best German and English Commentaries; Westcott on the Canon; Neander's and Gieseler's Church History; Milman's Latin Christianity; Mosheim's Commentaries; Lamson's First Three Centuries; Bingham's Antiquities of the Christian Church; Hagenbach's History of Christian Doctrines; Hodge's Outlines of Theology; Clarke's Truths and Errors of Orthodoxy; Julius Müller's Christian Doctrine of Sin; Dorner's History of the Doctrine of the Person of Christ; The works of Woods, Ware, and Stuart; Norton's Genuineness of the Gospels; Fisher's Essays on the Supernatural Origin of Christianity; Hopkins's and Palfrey's Evidences of Christianity; Furness's Jesus and his Biographers; Hardwicke's Christ and other Masters; Döllinger's The Gentile and the Jew; Maurice's Religions of the World; Mackintosh's Progress of Ethical Philosophy; Jouffroy's Introduction to Ethics; Hopkins's

Moral Science and Law of Love; Rothe, Theologische Ethik, Theil II. III.; Hooker's Ecclesiastical Polity; Dexter's History of Congregationalism; Stanley's Sermons on the Apostolic Age; Rothe, Anfänge der christlichen Kirche; Vinet's and Shedd's Homiletics.

Students are required to reside in or near Divinity Hall. They must give bonds in the sum of $200 to the Steward, signed by two bondsmen, one of whom must be a citizen of Massachusetts, for the payment of term-bills. A copy of the class-books, with the exception of the Hebrew and Greek Scriptures, will be furnished on loan. The period of study consists of two terms of eighteen weeks each, separated by a vacation in winter of five weeks.

Pecuniary aid is afforded from various sources. The Hopkins Fund is administered by a Board of Trustees, and the income is awarded to six students, who must need aid, who must have received the degree of A.B. or A.M., who must have read in public a theological dissertation, and have given other evidence of faithful and successful study. The shares will probably amount to at least $350 each. The annual income of the other funds will allow about $200 to each beneficiary, according to the number of applicants, who must be students in the full or partial course. The Williams Charity is awarded by the Society for Promoting Theological Education to students recommended by the Faculty, who shall have presented a dissertation satisfactory to the Society. According to the terms of this bequest, the income must be given to such indigent students as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The other funds are awarded by the Corporation and Faculty on the most liberal conditions. The constitution of the Divinity School declares, that it is the purpose of this institution "to assist young men of competent talents,

pure morals, and piety, in preparing themselves for the Christian ministry;" and it prescribes that "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the Instructors or Students."

The necessary expenses for the two terms are: —

For rent and care of room	$60,00
For tuition	50.00
For board at $4.50 per week	162.00
For fuel	25.00
	$297.00

To which are to be added the expenses of washing and lights.

Each room is supplied with a bed, bureau, and table. Stoves and other furniture must be provided by the occupant. Washing is done for about $0.75 per dozen pieces. It is probable that the price of board may be $4.00 per week, if a sufficient number of students will form a club for that purpose. The price in boarding-houses varies from $5.00 to $8.00 per week.

In special cases, some assistance from other sources may be given; and it is hoped that enough will be obtained from the friends of the School to enable the most necessitous to defray the estimated expenses.

MEADVILLE THEOLOGICAL SCHOOL.

The next academical year will commence on Monday, August 30th. The first term consists of sixteen weeks, the second of twenty-four.

The faculty of instruction consists of three resident and four non-resident professors; viz., Rev. A. A. Livermore, Professor of Theology, Ethics, and Old-Testament Literature; Frederic Huidekoper, Professor of the Ecclesiastical History of the First Three Centuries; George L. Cary, A.M., Professor of New-Testament Literature, and Instructor in Philosophy; Rev. George W. Hosmer, D.D., President of Antioch College, Professor of Pastoral Care; Rev. J. C. Zachos, Profes-

sor of Sacred Rhetoric and Oratory; Rev. A. D. Mayo, Professor of Church Polity and Administration; and Rev. Charles H. Brigham, Professor of Mediæval Ecclesiastical History and Biblical Archæology; and a tutor.

The regular theological course occupies three years, and those only will be considered graduates of the School who have completed this course. Those who remain in the Institution for a shorter period will receive a certificate stating the extent of the course which they have pursued.

The object is to educate young men for the Christian ministry. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity.

The library consists of nine thousand and five hundred volumes. Applications may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Penn.

No charge is made for tuition, or for use of the Library and Text-Books.

The present price of board at the table in Divinity Hall is $4.00 per week. The charge for room-rent, care of room, and gas, is $8 for the first and $12 for the second term, payable in advance. Fuel and washing will cost from $20 to $25 a year.

Students who need it, and bring satisfactory testimonials of their need, can receive aid from the Beneficiary Fund.

The School is located at Meadville, Crawford County, Pa., on the line of the Atlantic and Great Western Railway, by which it is easily accessible from all points east and west.

NEW PUBLICATIONS.

Discourse delivered in Harvard Church, Charlestown, June 13, 1869, *at the close of his ministry.* By George E. Ellis.

Unitarianism in Brooklyn. A Sermon by A. P. Putnam, with an account of other services at the Twenty-fifth Anniversary of the Church of the Saviour, in Brooklyn, N.Y.

Play School Stories for Little Folks, 2 vols. By AUNT MATTIE. Boston: Gould & Lincoln.

The Little Gate, and How to Enter It. By Rev. ALBERT T. SPALDING. Boston: Gould & Lincoln.

Studies in the Evidences of Christianity. By STEPHEN G. BULFINCH, D.D. Boston: Wm. V. Spencer.

The author has performed good service in preparing this volume, because excellent as are the standard treatises on Christian Evidence, the subject needs occasionally to be treated afresh, as the ground shifts on which historical Christianity is assailed, or rests its defence. The attitude and tone which Dr. Bulfinch manifests in the book, are that of a man who is himself a firm believer, clear and positive in his convictions, but who is generous in his sympathies, and tolerant towards those who cannot see as he does, and whose temperament, or education, or constitution of mind, may have led them to doubt. The book sets forth clearly the ground of Christian Evidences; states fairly all the prominent objections urged at the present day, and answers them, without animosity or bitterness, but in a tone of wholesome assurance.

ED.

The Dogmatic Faith. By EDWARD GARBETT, M.A. Rivingtons, London, Oxford, and Cambridge. For sale in Boston by Gould & Lincoln.

This volume consists of eight Bampton Lectures delivered at Oxford on "The Relations subsisting between Revelation and Dogma."

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 12, 1869. — Present: Messrs. Brigham, Smith, Hall, Livermore, Reynolds, Stevens, Chickering, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the library of the Unitarian Society, Dover, N.H.; of Wilberforce University, Xenia, Ohio; of the Unitarian Society, Sandusky, Ohio; and of the United Presbyterian Church, Edinburgh, Scotland. They also reported in favor of issuing a new edition of Wilson's "Unitarian Principles confirmed by Trinitarian Testimonies;" and their report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, which

were voted: $200 to the Society in Rutland, Vt., for one year commencing when their minister should begin his regular labors with them; $150 to the Society in Sudbury, Mass., for the year beginning July 1, 1869; and $100 to the Society in South Natick, Mass., for the current year.

The Committee on the Middle and Southern States reported in favor of an appropriation of $200 to the Society in Trenton, N. Y., which was voted.

The Committee on the Western States presented a report recommending that the sum of $500 should be paid to the Society in Davenport, Iowa, for the year 1869, — one-half now, and the rest in two equal portions, Oct. 1, 1869, and Jan. 1, 1870; which was adopted.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

The New-York Central Conference of Liberal Christians held its semi-annual meeting at Ilion, N.Y., commencing on Tuesday evening, June 22, with a sermon by Rev. Frederic Frothingham, of Buffalo, N. Y., and continuing through the two following days. A sermon was also preached on Wednesday evening, by Rev. W. H. Grigsley (Universalist), of Frankfort, N. Y. The sessions of the conference were chiefly occupied in discussing the questions of a declaration of religious principles, and of revivals.

The Norfolk-County Sunday-school Association held its fourteenth annual meeting at Dedham, Mass., on Wednesday, June 23. The Secretary, Rev. Adams Ayer, presented his annual report; and an address was delivered by Rev. George L. Chaney, of Boston, on "The Plan of a Sunday School;" which were followed by a discussion. The officers of the last year were re-elected.

The Worcester Sunday-school Society held its thirty-fifth annual meeting at Leominster, Mass., on Wednesday, June 23. Essays were read by Rev. E. C. L. Browne, of Bolton, on "The Relation of the Sunday School to the Church, the Parish, and to itself;" and by Hon. Henry Chapin, of Worcester, on "The Management of the Sunday School;" and Rev. Leonard J. Livermore,

Secretary of the Sunday-school Society, made an address on the conditions, prospects, and needs of the Sunday-school cause in the Unitarian denomination. The proposition to consolidate the Worcester Sunday-school Society with the Worcester Conference, submitted at the last annual meeting, was discussed, and finally rejected by a large majority. Rev. George S. Ball, of Upton, was re-elected President; and Rev. William S. Heywood, of Hudson, Secretary.

Mr. George K. Knowles was ordained as pastor of the First Congregational Society in Sudbury, Mass., on Wednesday, June 23. The order of services was as follows: Invocation, and reading from the Scriptures, by Rev. Frederic W. D. Webber, of Stow; sermon, by Rev. Samuel H. Winkley, of Boston; ordaining prayer, by Rev. Samuel D. Robbins, of Wayland; charge, by Rev. Rufus Ellis, of Boston; right hand of fellowship, by Rev. Edmund H. Sears, of Weston; address to the people, by Rev. George H. Hepworth, of Boston; closing prayer, by Rev. Rufus Ellis; benediction, by the pastor.

Mr. Angus R. Kennedy, a graduate of the Cambridge Divinity School, was ordained as pastor of the First Parish, Tyngsboro, Mass., on Thursday, June 24. The sermon was preached by Rev. Edward J. Young, of Cambridge; Rev. Artemas B. Muzzey, of Cambridge, offered the ordaining prayer; the charge was given by Rev. Richard Metcalf, of Winchester; the right hand of fellowship, by Rev. Charles E. Grinnell, of Lowell; and the address to the people, by Rev. George H. Young, of Westford.

The Plymouth and Bay Association of Sunday-school Teachers held its annual meeting at South Scituate, Mass., on Thursday, June 24. A discourse was delivered by Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, which was followed by a discussion. Officers for the coming year were chosen as follows: President, Ezra Kingman, East Bridgewater; Vice-Presidents, Rev. Joseph Osgood, Cohasset, and Henry A. Turner, South Scituate; Secretary and Treasurer, Henry C. Harding, Hingham.

The Fifty-third Annual Visitation of the Divinity School at Cambridge took place on Wednesday, June 30, when essays were read by the graduating class, as follows: "Demands of the Age upon the Preacher," by Edwin S. Elder; "A

Free Church," by William H. Fish, Jr.; "The Pulpit and Social Science," by Frederick L. Hosmer; "Father Hecker's Demand for a Sectarian School System," by Benjamin F. McDaniel; "The Conditions of Prosperity of a Christian Church," by David P. Muzzey; "Materialism and the Future Life," by William H. Spencer; "Toleration in Spain," by George A. Thayer; "Christianity and Heathenism on the Pacific Coast," by Charles W. Wendte.

The Alumni of the School held their annual meeting on the afternoon of Wednesday, when the officers of the last year were re-elected, as follows: Rev. Samuel J. May, of Syracuse, N. Y., President; Rev. James Freeman Clarke, D.D., of Boston, Vice-President; and Rev. Edward J. Young, of Cambridge, Secretary. Rev. Charles E. Everett, of Bangor, Me., was chosen preacher for the next year; and Rev. William J. Potter, of New Bedford, as substitute. Rev. Ezra S. Gannett, D.D., of Boston, Chairman of the Committee appointed at the last meeting to consider and act upon the Union of the Boston School for the Ministry with the Cambridge Divinity School, presented the report of that Committee, announcing that the union had been accomplished. Rev. Charles Lowe, of Somerville, presented a report favoring an additional statute for the School, which would provide for one term of study, of seven months; the other five months to be spent by the student in pursuing such studies as the faculty might prescribe, or in the practical work of the ministry, under the guidance of some clergyman to whose care he should be assigned; which report was referred to a Committee consisting of Mr. Lowe, and Rev. Drs. Peabody, Walker, Hedge, and Stearns. A resolution was offered by Rev. Dr. Gannett, favoring the establishment of a preparatory department in connection with the School, and another by Rev. Artemas B. Muzzey, recommending the establishment of a manual labor department; both of which resolutions were referred to this Committee. The annual address before the Alumni was delivered in the First Church, by Rev. John F. W. Ware, of Baltimore, Md.

The Maine Conference of Unitarian Churches held its annual meeting at Belfast, commencing on Tuesday evening, July 6, with a sermon by Rev. Benjamin H. Bailey, of Portland, and continuing through the two following days. The Secretary, Rev. Amos D. Wheeler, D.D., of Topsham, presented his report;

and essays were read by Rev. Daniel N. Sheldon, D.D., of Waterville, on the "Expression of the Religious Sentiment demanded by the Present Age," Rev. William H. Savary, of Ellsworth, on "The Right Use of the Lord's Day," and Rev. Benjamin H. Bailey, on "The Relation of Religion to Amusements." An address was also delivered by Rev. Leonard J. Livermore, one of the Executive Committee of the American Unitarian Association, and Secretary of the Sunday-school Society, on the work and needs of those organizations. The reading of the essays was followed by discussions. The following officers were chosen for the coming year: President, F. M. Sabine, Bangor; Vice-President, Hon. James White, Belfast; Secretary, Rev. Amos D. Wheeler, D.D., Topsham; Recording Secretary, Rev. S. Curtis Beach, Augusta; Treasurer, Mark P. Emery, Portland; Executive Committee, Rev. Charles C. Everett, Bangor, T. C. Hersey, Portland, Rev. Joshua A. Swan, Kennebunk; Committee on Missions, Rev. Cazneau Palfrey, D.D., Belfast, Hon. Samuel H. Dale, Bangor, Rev. William H. Savary, Ellsworth.

Rev. Alpheus S. Nickerson was installed as pastor of the Unitarian Society in Melrose, Mass., on Wednesday, July 7. The order of services was as follows: Introductory prayer, by Rev. Edwin J. Gerry, of Boston; reading from the Scriptures, by Rev. James Sallaway, of South Boston; sermon, by Rev. Warren H. Cudworth, of East Boston; installing prayer, by Rev. W. S. Barnes, of Woburn; charge, by Rev. Samuel H. Winkley, of Boston; right hand of fellowship, by Rev. Henry H. Barber, of Somerville; address to the people, by Rev. William P. Tilden, of Boston; benediction, by the pastor.

Mr. Frederic F. Lovell, a graduate of the Boston School for the Ministry in the last class, was ordained as pastor of the Universalist Society in Essex, Mass., on Wednesday, July 7. The sermon was preached by Rev. Rufus Ellis, of Boston; Rev. Edward J. Young, of Cambridge, offered the ordaining prayer; the charge was given by Rev. William P. Tilden, of Boston; the right hand of fellowship, by Rev. Willard Spaulding (Universalist), of Salem; and the address to the people, by Rev. John F. W. Ware, of Baltimore, Md.

The New-Hampshire Unitarian Association held its annual meeting at Laconia, on Wednesday and Thursday, July 7 and 8. There were the usual reports from the societies connected

with the Conference, concerning their condition. A sermon was preached by Rev. J. M. L. Babcock, of Lancaster; and an address delivered by Rev. Joseph F. Lovering, of Concord, on the "Nature, Functions, and Best Methods of the Liberal Christian Church." Addresses were also made by Rev. Charles Lowe, Secretary of the American Unitarian Association, and Rev. John F. Moors, Secretary of the Connecticut-Valley Conference; and there were discussions of various questions. Resolutions were adopted, providing (1) "that one of the Vice-presidents and three of the Directors of this Association should be women;" (2) "that the State territory should be so divided by the Executive Board that a certain district should be assigned to each minister of this Association, whose duty it should be to superintend, as far as practicable, the missionary work of his district, and to report the result to the Secretary annually, and at such other times as he might request; also, that the co-operation of Universalist ministers and societies in such districts be invited;" and (3) "that a committee of three should be appointed to consult with the officers of the several local Conferences throughout New England, for the purpose of making arrangements for a mass meeting of such local Conferences in the city of Boston, on some day in anniversary week, 1870, at which meeting some one or more from each Conference represented should give a report of the work done during the year then past." Officers for the ensuing year were elected, as follows: President, Hon. Daniel Clark; Vice-Presidents, Hon. W. H. Y. Hackett, Mrs. Joseph F. Lovering; Secretary, Rev. Charles B. Ferry; Treasurer, Charles Burley; Directors, Rev. J. M. L. Babcock, Woodbury Melcher, P. C. Cheney, Rev. George M. Rice, Mrs. A. E. Daniells, Miss Mary A. Foster, Mrs. Augustus Fuller.

Rev. Courtland Y. De Normandie was installed as pastor of the First Unitarian Society, Laconia, N.H., on Thursday evening, July 8. The order of services was as follows: Opening prayer, by Rev. Joseph F. Lovering, of Concord, N.H.; reading from the Scriptures, by Rev. Eugene De Normandie, of Marlboro', Mass.; sermon, by Rev. William P. Tilden, of Boston; charge, by Rev. John F. Moors, of Greenfield, Mass.; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Charles Lowe, of Somerville, Mass.; concluding prayer, by Rev. Charles B. Ferry, of Peterboro', N.H.; benediction by the pastor.

The South Middlesex Conference met at East Lexington, Mass., on Thursday, July 15. The first hour was devoted to a meeting for conference and prayer, conducted by Rev. Samuel J. May, of Syracuse, N.Y. Rev. Charles H. Brigham, of Ann Arbor, Mich., then delivered an address on "True Zeal;" which was followed by a discussion. A discussion also took place on the following resolutions, reported by the Committee appointed at the last meeting; and they were adopted: —

1. *Resolved*, That this Conference considers itself bound to sustain every Unitarian Church within its limits, wherever a congregation can be gathered, and to furnish preaching wherever the people will come together to hear.

2. *Resolved*, That the churches be recommended to release their ministers for several Sundays in each year, that they may give their services to feeble societies, or to other missionary work in their neighborhoods.

A meeting of the graduates of the Meadville Theological School was held in Boston, on Wednesday, July 21, for the purpose of organizing an Association of the Alumni. A constitution was adopted, and officers chosen as follows: President, Rev. Geo. S. Ball, Upton; Vice-President, Rev. John B. Green, Chelsea; Secretary and Treasurer, Rev. George H. Young, Westford.

The Plymouth and Bay Conference held a meeting at Pembroke, Mass., on Thursday, July 29. The Secretary, Rev. William H. Fish, of South Scituate, made a report respecting the missionary work which had been done, within the limits of the Conference during the last quarter. Rev. Francis C. Williams, of East Bridgewater, read an essay on "The General Purposes and Work of our Local Conferences;" which was followed by a discussion.

The corner-stone of the church to be erected by the Unitarian Society in Newburg, N.Y., was laid on Thursday, July 29.

The corner-stone of the chapel, to be erected by the Church of the Unity (the new Unitarian Society) in St. Louis, Mo., was laid on Thursday, Aug. 5. An address was delivered, and prayer offered, by Rev. Carlton A. Staples, of Chicago, Ill.; and Rev. Jonathan B. Harrison, of Bloomington, Ill., read selections from the Scriptures.

Rev. Oliver C. Everett has resigned the charge of Harvard Chapel, Charlestown, Mass., after a ministry there of eighteen years.

Rev. Joshua A. Swan has resigned the charge of the Society in Kennebunk, Me., on account of ill-health.

Rev. D. S. C. M. Potter has resigned the charge of the Society in Norton, Mass.

Rev. Stephen G. Bulfinch, D.D., has resigned the charge of the Society in East Cambridge, Mass.

Rev. David H. Montgomery has accepted a call from the Society in Leicester, Mass.

Rev. Edward C. Guild has accepted a call from the First Independent Church, Baltimore, Md.

Mr. George A. Thayer, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Hawes Place Society, South Boston.

Mr. William H. Spencer, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Society in Haverhill, Mass.

Rev. Charles A. Allen has received leave of absence from his Society in Montpelier, Vt., for one year; and Rev. J. Edward Wright has been engaged to fill his place during that time.

New Unitarian Societies have been formed at Columbus and Sandusky, Ohio, Jacksonville, Ill., and Council Bluffs, Iowa.

ACKNOWLEDGMENTS.

1869.			
June	21.	From Mrs. F. S. Capron, as annual memberships .	$2.00
	26.	" Arlington-street Society, Boston, additional .	10.00
July	6.	" Mrs. A. Parker, Mrs. M. Rice, Mrs. L. Tarbell, and Mrs. S. Tarbell, Pepperell, as annual memberships	4.00
	6.	" Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	337.37
	8.	" Rev. C. D. Bradlee, as annual membership .	1.00
	13.	" Society in Milton	91.33
	20.	" Rev. T. T. Stone, DD., as annual membership	1.00
	22.	" Miss L. E. Penhallow, for publishing . . .	1.00
	30.	" Society in Brooklyn, Ct., additional	1.00
Aug.	4.	" Robert Mason, as annual memberships . . .	2.00
	10.	" A friend	2.00